A Seasonable

DISCOURSE

SHEWING

The *Necessity* of *Maintaining*

THE

Established Religion,

In opposition to

POPERY.

The Fifth Edition Corrected according to the mind of the Author.

LONDON:

Printed for *Henry Brome*, at the Gun in S. *Paul's* Church-Yard. MDCLXXIII.

A Seasonable

DISCOURSE

SHEWING

The NECESSITY of *Maintaining*

THE

Eſtabliſhed RELIGION,

In Oppoſition to

POPERY.

IT is not to be doubted, but that the Papiſts (againſt whom the Penal Laws were moſt ſharp) are and will be watchful to improve to their utmoſt advantage, His Majeſties Declaration of Indulgence; wherein he grants Liberty to all ſorts of Diſſenters from the Church of *England*, to exerciſe their Religions, and ſuſpends the Execution of the Penal Laws in force againſt them. They will now ſo much the more induſtriouſly ſet themſelves to ſeduce Proteſtants, ſince they may ſecurely own and defend their Perſwaſions, and even their Prieſts openly act in all parts their Function, which was before no leſs than Capital in any of His Majeſties Subjects. If the induſtry we expect from them meet not with a proportionable I.

zeal in all true Proteſtants, it will not be hard to conjecture what the Succeſs will be, when the Attaque is vigorous and induſtrious, and the Defence faint and negligent. And therefore I think it cannot be unſeaſonable to offer a few Motives to the ſtirring up the zeal, and awakening the prudence of all ſuch Proteſtants as fear God, and love the King, the Church, or themſelves; as well as to arm them with ſome Arguments for their own confirmation in the grounds of Proteſtancy, in oppoſition to Popery.

II. The firſt Conſideration ſhall be that of Duty to Almighty God, who has made us Members of a Chriſtian Church, in which we may aſſuredly find Salvation if we continue in it, and live according to its Rules and Precepts. This Chriſtian Church, our holy Mother, has no other *Rule* of Faith and Practice than the Holy (*a*) Scripture, of which, when leſs was written than we have now in our hands, S. *Paul* (*b*) ſaid then, *they were able to make men wiſe unto ſalvation through faith in Chriſt Jeſus.* It receives for Canonical Scripture neither leſs nor more than thoſe Books (*c*) *of whoſe authority there was never any doubt in the Church*, yielding herein as much to Univerſal Tradition as any Church in the world: much more than the Roman does, who obtrudes her particular Dictates and moſt notorious Innovations for the Fundamentals of the Catholic Faith. It profeſſes the ſame *Faith* and no more than what all Chriſtians have made the Badge and Symbol of their Profeſſion, namely, that which is briefly compris'd in the (*d*) Apoſtles Creed, explain'd in thoſe others

a *Art.* 6.

b 2 *Tim.* 3. 15.

c *Artic.* 13.

Couſins *Schol. Diſc.*

d *Art.* 8.

thers which are called the Nicene and Athanasian, and proved by the Holy Scriptures taken in that sense which is evident in the Text to any indifferent judgment, and approved by the consent of the (*e*) Universal Church, the Decrees of the first General Councils and Writings of the Fathers.

e Jewel's *Apol.*

We are Members of a Church where are used the same (*f*) *Sacraments* which Christ expressly left in his Church, and no other. We *worship* the only (*g*) God, as we are taught to believe in him, and no other. Our *Administration* of this Worship and of these Sacraments is in a (*h*) Language understood by all those that are concerned in them, being performed with such (*i*) Rites as are agreeable to the Word of God, being for Decency and Order; and we use them not as necessary in themselves, but in obedience to that Authority which God has given to every particular Church over its own Members. (*k*) Our *Discipline* likewise is according to the Scripture Rule, and Primitive Patterns, as far as the looseness of this Age will bear; and if this has weakned the Discipline of our Church, we believe it has the same effect even in those of the Roman Communion, and had no less in the Church of *Corinth* in the Apostles times.

f *Art.* 25. *Catechism in the Lit.*
g *Art.* 1.
h 1 *Cor.* 14. 6, 7, 8.
i 1 *Cor.* 14 40. *Preface of Ceremony to the Litur.*
k *Art.* 33.
Commin. in the Litur.

And for the (*l*) Persons who are employed in the *Ministry* of Gods Worship and Sacraments, and in the feeding and governing of the Flock of Christ, they are lawfully called to their Office and Ministry, and are consecrated and ordained according to the Scriptures, and Canons of the Uni-

l *Book of Ordin. Art.* 36. *Mason de Min. Ang.* Bramhal.

Univerſal Church: and we ſhew the *Succeſſion* of our Biſhops to the Apoſtles of Chriſt, as fully as it can be ſhewn in any other Church at this day.

Laſtly, We are members of a Church, which above all other Conſtitutions in the Chriſtian World enforces the great duties of (*m*) obedience and ſubmiſſion to the *Magiſtrate*, and teaches to be ſubject not only *for Wrath*, *but Conſcience ſake*.

m *Art.* 37. *King* Charles *Letter to the Prince.*

In all theſe reſpects our Church holds a *Communion* with all true Churches of Chriſt that are or have been in the World, and is together with them a true Member of that holy Catholic Apoſtolic Church which was from the beginning, and will be to the end.

As we paſs not ſevere cenſures on other Churches, though exceedingly erroneous, and are for that charity unworthily repaid by the moſt criminal, that of *Rome*: So are we excommunicated by none that we know of, but Her; The Pope herein dealing with us as he does with all other Chriſtians in the (*n*) World, namely, with moſt of the European Churches, and all in other parts, except thoſe few whom he has gained of late by his Miſſionaries.

n *Bulla Cœnæ.*

The common Cauſe for which we ſuffer is nothing elſe but the defence of *the* (*o*) *Faith which was once delivered to the Saints*, and of that *Liberty wherewith Chriſt has made us free*; againſt thoſe additional Articles which he would intrude into the one, and that Anti-chriſtian Yoke which he would impoſe on the other.

o *Jude* 3. *Gal.* 5. 1.

The difference between our caſe and that of our fellow

fellow Chriſtians who ſuffer with us is only this; that they are ſhut out from Heaven as far as the Popes Cenſures can do it, for they know not what; many of them, even Millions in the remoter parts, having never ſo much as heard of him, or his pretenſions; whereas we know them too well by woful Experience.

It is not much more than an hundred years ſince that our Anceſtors were under his Tyranny: which as their Fathers had inſenſibly drawn upon themſelves, by their deference to the See of *Rome*, from whence the *Saxons* had partly (*p*) their Converſion; ſo they having endured it as long as they were able, after many fruitleſs endeavours to make it tolerable, at laſt with one (*q*) conſent threw the Yoke off their necks.

(*p*) Ethelbert *and ſome others of the South of* England.

(*q*) *An.* 23. *of* Hen. 8. *by the advice of the Parliament and Convocation.*

Our Church being thus freed from the Uſurpations of *Rome* by them who were deeply (*r*) immerſed in the errors and corruptions of it; the beſt uſe they could make of their liberty was this, to reſtore the primitive purity of the Chriſtian Faith and Worſhip, which ignorance and intereſt had fatally depraved. Indeed, 'twas morally impoſſible that they ſhould paſs untainted through ſo many Ages of darkneſs; when the Popes given up to profligate (*ſ*) viceſeem'd to drive on no other deſign but for Wealth and Dominion; when ſcarce any in their Communion underſtood the Originals of Scripture; when thoſe that governed were ſo jealous of it, that they would not ſuffer any (*t*) Tranſlation, but the Latine, which was overgrown the mean while (as they now confeſs) with many thouſands of Corruptions.

(*r*) Herb. *Hiſt. of* Hen. 8 Speed, Baker, *&c.*

(*ſ*) Guicciard. *l.* 16. Luitprand. *l.* 2, *c.* 13. Baron. *ad An.* 908. *Concil. Conſt. Seſs.* 11. Genebr. *ad an* 901.

(*t*) S. Xt. *V. &* Cl. m. 8. *in the Prefaces of their Bibles.*

III. Ha-

III. Having conſidered the Obligation we have to the Religion we profeſs, it may be ſeaſonable next to reflect on the Religion to which we are invited.

We are invited to one that recals us to the Idolatrous practice of the heathen World, to (*u*) pray unto our fellow Creatures canonized, to Saints and Heroes, to worſhip Images, and fall down to the ſtock of a tree. Nay to the worſhiping of the conſecrated hoſt, which by the confeſſion of (*x*) *Coſter*, the Jeſuite, and Some others, is a more ſtupid Idolatry than the worſt of the Heathens were ever guilty of, in caſe Tranſubſtantiation cannot be made out. Now that Tranſubſtantiation is not real, we have all the evidence that we are capable of, the teſtimony of our reaſon and our ſenſes. The abſurd and monſtrous conſequences of that Doctrine will fill Volumes, a great part of which are with great truth and juſtice drawn together by Dr. *Brevint* in his late Tract entituled, *The Depth and Miſtery of the Roman Maſs*.

u *Concil. Trident. Seſs.* 25. Bell. *de Imag. l.* 2.

x Coſter, *Enchiid. Controverſ. c.* 8. *de Euch p* 308. *Concil Trident. Seſs.* 13. Bell. *de Euch.*

We are invited to a Religion that takes from us, half the Sacrament of the Euchariſt, , (*y*) *notwithſtanding* the Inſtitution of Chriſt in expreſs words, and *notwithſtanding* the practice of the Primitive Church to the contrary.

y *Concil Conſtance, Seſs.* 13, *Trid. Seſs.* 21. Bell. *de Euch. l.* 4.

We are invited to a Church that revives the Heathen Perſecution of taking away our (*z*) Bibles, and would involve every Lay-man in the guilt of being a * *Traditor*, the next ſtep in the account of the Primitive Church to Apoſtacy from the Chriſtian Faith. We are invited to a Church, that as it takes away the Scriptures and half the Com-

z *Index lib. prohib. reg.* 4. Bell. *de verbo dei. l.* 2.
* Optat. Mileviran. *l.* 1. *cont. Parmen.*

Communion, robs us likewiſe of the benefit of the Publick Prayers, putting the Offices in an unknown † Tongue; inſomuch that when about thirteen years ago ſome of the Prelates of the Church of *France* had taken care to tranſlate the Liturgy and Scripture into the vulgar Tongue, Pope (a) *Alexander* the ſeventh damns the Attempt, and under pain of Excommunication commands all perſons to bring in their Books to be publicly burnt. We are tempted to a Religion, which contrary to the command of *trying all things, and holding faſt that which is good*, and paying to God *a reaſonable ſervice*, enjoyns an (*b*) implicite Faith and blind Obedience: to a Religion that inſtead of the guidance of the Word of God, ſets up an (*c*) infallible Judge and Arbitrator of all Doctrines, the Pope of *Rome*: Which inſtead of the *faith once delivered to the Saints* adds (*d*) new Articles of Faith, which inſtead of that one propitiation made by Chriſt, and the condition thereof Faith and Repentance, ſets remiſſion of ſins upon quite other terms, and propoſes that gift of God to be bought with Money in the vile Market of (*e*) Indulgences; for inſtance, (*f*) Sacriledge is valued at ſeven groſſes, Inceſt at five, Simony ſeven, Perjury ſix, Murder five, and ſo on in the Tax of the Apoſtolic Chancery.

† *Miſſal. Rom. approbat. ex decret. Conc.* Trid. *& Bulla* Pii V. Cherubini *bullar. Tom.* 2 *p.* 311.

a *Extrait du procez verbal des aſſembl. gener. du clergé du Fran. tenue à Paris, es An.* 1660. *&* 1661.

b Beil. *de Rom. Pont. l.* 4.

c Bellar. *de Eccleſ. l.* 3.

d *Jude* 3.

We are invited to a Church where we muſt be Schiſmatics that we may be Catholics, and adhere to the (*g*) Roman in oppoſition to all other; that is to the Catholic Church.

e Bellar. *de Indulg. l.* 1.

f *Taxa cancel. Apoſt.*

g Bellar. *de Eccleſ. l.* 3.

'Twere endleſs by retail to reckon up the Errors and the Guilts to which we are invited;

the fond ridiculous Rites, the superstitious, burthensom and heathenish Ceremonies, the Exorcisms and Conjurations, the Blasphemies and forged Miracles, Cheats and pious Frauds, the Lies and Stories stupid and impossible as those of *Amadis de Gaul*, the *Knight of the Sun*, or the *Seven Champions*, witness *the Golden Legend*, the *Lives of the Saints*, of S. *Francis*, *Bruno*, S. *Dominick* and infinite others, or if we have a mind to a Romance of our own, the long Tale of a Tub which (*h*) Father *Serenus Cressy* has lately put out borrowed from Father *Alford*; the improbable, that is, the greater Miracles, as he tells us, being omitted because of the unbelief of the Heretics; and yet enow are left to weary the credulity of the most sanguine Catholic: Wherein also, as he tells us, we may see the Faith of our Forefathers, and truly we have great reason to thank him for the prospect, which (as he represents it) gives us strong inducements in so unequal a competition, to retein our own.

h *Church Hist. of* Britany.

Notwithstanding all that has been said, there are a sort of pacific Writers, who represent the Doctrines of the Church of *Rome* under a fairer light, and would have us believe they have a better meaning than is usually suggested. And God forbid that we should take things by the worst handle, or make that breach wider, whose closure we should endeavour to make up with a zeal equal to that of the gallant (*i*) *Roman*, who threw himself on behalf of his Country into the gaping Gulf. Indeed no price can be too great for Peace, but only Truth; the which we may

i *Curtius.*

not

not part with for all the tempting charms of Charity and Love: and God knows, in the preſent caſe 'tis evident, that the excuſes which are fram'd in the Romaniſts behalf are ſhort and frivolous; nor beſides can any man be eſteem'd a Roman Catholic by admitting the Doctrines of that Church in his own private or ſome more probable Doctors, but in the public ſenſe. And had theſe undertakers in the Catholic Cauſe power to diſpenſe therein according to that Candor which many of them make ſhew of, we might attend to what is ſaid; but we are well aſſur'd, that all theſe fair words can ſignifie nothing, but are merely a bait and ſnare laid to draw in the eaſie Proſelyte: for when he's reconcil'd and brought into the boſom of the Church, theſe painted ſhews are preſently waſht off; and all conceſſions immediately retracted; the Convert muſt then learn the Colliers Creed, believe as the Church believes, and St. *Peter*'s Key which threw the gate open to admit into the Church, will ſhut the Priſoner in: and the Child which had a piece of money given him to keep him quiet, ſhall ſoon after have it call'd for back again, and be aw'd with the rod, if he repine or murmur. So that 'twill be a frivolous Project to talk of a reconcilement with the Church of *Rome*, till ſhe firſt conform herſelf to Truth; and a Conviction, and much more a Reformation muſt here be impoſſible, where the groſſeſt Errors are joyn'd with an Aſſurance of being free from any; nay, a Perſuaſion of being infallible.

IV. The Motive which deſerves the next place is the *Safety of the King's Perſon*, and the Prerogative of the Crown, which hath no higher or more neceſſary appendent than his Supremacy in his Dominions in all Cauſes Eccleſiaſtical and Secular, according to the powers inveſted in the (k) *Jewiſh* King under the Law, and exerciſed by the firſt (l) Chriſtian Emperours.

k *David, Hezek* &c.
l *Conſt. Theod. Juſtin* &c.

'Tis obviouſly knowu how deſtructive both to itſelf and the Community is the Partnerſhip of Regal Power; but this muſt be infinitely miſchievous when ſhared by a Foreiner; whoſe intereſts are neceſſarily contrary to thoſe of our Prince and Nation, as the Popes certainly are. But this miſchief ſtays not within the aforeſaid bounds; for the Pope is not content with a bare Co-ordination, but demands the Preference for his ſpiritual Sword, and claims a power to depoſe Kings and diſpoſe of Kingdoms.

m *Bell. de Rom. pont. l.* 5. *Suar. Aud. Eud Johan reſp. ad Caſaub. p* 12. *Suar. defenſ. fid. cath. l.* 3. *Turrecrem. ſum. eccl. c.* 14. *Thom. Aquin. 2. 2 quæſt.* 12. *Art.* 2. *Ledeſ. Theol. mor. tract.* 7. *Malder. com. in D. Thom. 2. 2. quæſt.* 1.

This we learn at large from (m) *Bellarmin, Suarez, Turrecremata*, Catd. *Perron, Thom. Aquin, Ledeſma, Malderius*, to paſs by innumerable others, all whoſe Works were publiſht by Authority, and ſo own'd as conſonant to the Doctrines of the Church, to which may be added the Pope's definition, who makes it authentic Law in theſe words *We ſay and define and pronounce that it is abſolutely neceſſary to ſalvation for every human Creature to be ſubject to the Biſhop of Rome*, and this Law of Pope (n) *Boniface* the Eighth's making, he effectually commented on himſelf, of whom (o) *Platina* ſays, That *he made it his buſines to gave and take away Kingdoms, to expel men and*

n *Extravag de majoritate & obedientia c.* 1. *unam ſanctam.*
o *Platin. in vit. Innoc.* 3.

reſtore

reſtore them at his pleaſure. All which, that it might want no Sanction or Authority to render it the Doctrine of the Church, is juſtified in the third and fourth (*p*) *Lateran Council*, the Council of *Lions*, the Council of *Conſtance*, all which call themſelves General, and therefore ſpeak the Doctrine of the Church.

(*p*) *Concil. Later. can.* 27. *tom. concil.* 27. *p.* 461. *Concil. Lat.* 4. *Can.* 3. *Tom.* 28. *p* 161. *Concil. Lugd.* 1. *Seſs.*3. *Tom* 28. *p.* 424. *Concil. Conſt Seſs.* 17. *tom.* 29 *p.* 158. *and* 469.

What has been done in this kind ſince the days of *Gregory* the Seventh throughout *Europe* would fill a large Volume, in the bare Narration, whoever has a mind to ſee thoſe black Annals need not conſult Proteſtant Writers, but read *Baronius* or *Platina*, and there he will ſatisfie himſelf. Behold at large the laſt and greater Triumphs of the Capitol: Crowns and Scepters and the necks of Emperors and Kings trampled upon in great Self-denial by *Chriſt*'s humble Vicar, their Realms and Countries taken from them and involv'd in blood by the Leiutenant of the Prince of Peace: Subjects diſcharg'd from their Allegiance in the right of him, who himſelf diſown'd the being a divider and a Judge; and in a word, the whole world made his Kingdom, who pretends his intereſt deriv'd from our Lord *Jeſus*, who diſclaim'd the having a kingdom of this World. So that it was not ſaid amiſs by *Paſſavantius*, That *the Devil made tender of all the Kingdoms of the World and the glory of them to our Lord Chriſt, but he refuſed them; afterwards he made the ſame offer to his Vicar the Pope, and he preſently accepted it, with the Condition annext of falling down and worſhipping.* The *Engliſh* Reader who deſires to be ſatisfied in matter of Fact may

may pleaſe to conſult the (q) Hiſtory of *Popiſh Treaſons and Uſurpations* not long ſince written by Mr. *Foulis*, to paſs by others who have alſo dealt in that Subject.

(q) Hiſtory of Popiſh Treaſons and uſurpations.

At preſent I ſhall only add that although our neighbouring Princes have difficulty enough given them by this Univerſal Monarch, who like his Predeceſſors in Heathen *Rome*, makes it a piece of his Prerogative to have Kings his Vaſſals, yet they often help themſelves by ſome Advantages which our Sovereign is not allowed. The moſt Chriſtian King has his Capitularies, Pragmatic Sanctions, Concordats, and the Privileges of the *Gallican* Church to plead upon occaſion. And his Catholic Majeſty as the eldeſt Son of the Church has ſeveral Rights of Primogeniture, eſpecially in the Kingdom of *Sicily*. But the Crown of *England* is not to be treated with ſuch reſpect: it alas ever ſince the days of *Henry* the Second or at leaſt King *John* is held in fee of the Pope, and we are in hazard to be called unto account for the Arrear of 1000 Markes *per Annum* payable ever ſince that time: And Cardinal (r) *Allen* has given it for good Canon Law, That *without the approbation of the See Apoſtolic none can be lawful King or Queen of* England *by reaſon of the antient Accord made between* Alexander *the Third in the year* 1171. *and* Henry *the Second then King, when he was abſolv'd for the death of S.* Thomas *of Canterbury: That no man might lawfully take that Crown, nor be accounted as King, till he were confirmed by the Soveraign Paſtor of our ſouls which for the time ſhould be; This accord being afterwards renewed about the year* 1210 *by King* John, *who*

r *Admoniſh to the Nobility*

who confirmed the ſame by oath to Pandulphus *the Popes Legate at the ſpecial requeſt and procurement of the Lords and Commons as a thing moſt neceſſary for the preſervation of the Realm from the unjuſt uſurpation of Tyrants, and avoiding other inconveniences which they had proved*, &c. But if this be but the ſingle Opinion of a probable Doctor, we may have the ſame aſſerted by an infallible one, Pope (ſ) *Innocent* the Fourth, who before his College of Cardinals, and therefore in likelihood *è Cathedra*, declares, that *the King of* England *was his Vaſſal, nay, to ſpeak truth, his Slave.* From hence it is that the ſucceeding Popes have been ſo free on all occaſions of turning out of doors theſe their Tenants upon every Diſpleaſure and little pet. Not to mention the old Miſ-adventures of *Richard* the Second, King *John*, &c. Hence it was that (t) *Paul* the Third ſent againſt King *Henry* the Eighth, in the year 1538. his *terrible thundring Bull*, as the Author of the Hiſtory of the Council of *Trent* calls it, ſuch *as never was uſed by his Predeceſſors nor imitated by his Succeſſors; in the Puniſhments to the King were deprivation of his Kingdom, and to his adherents of whatſoever they poſſeſt, commanding his Subjects to deny him Obedience, and Strangers to have any Commerce in that Kingdom, and all to take Arms againſt, and to perſecute both himſelf and his followers, granting them their Eſtates and Goods for their prey, and their Perſons for their Slaves.* Upon like terms (u) *Paul* the Fourth would not acknowledge Queen

ſ Mat. Paris, An. 1253.

t Cherubini bullar. Tom. 1. p. 704. Hiſt Conc. Trent. l. 1. An 1538.

u Hiſt. Concil. Trent. an. 1558.

Queen *Elizabeth*, *becauſe the Kingdom was a Fee of the Papacy, and it was audaciouſly done of her to aſſume it without his leave:* And therefore (x) *Pius* the Fifth went on, and fairly depoſed her by his Bull, dated *Febr.* 25. 1570. but becauſe the ſtubborn Woman would needs be Queen for all this, Pope (y) *Gregory* the Thirteenth depoſes her again, and having two hopeful Baſtards to provide for, to the one he gives the Kingdom of *England*, to the other that of *Ireland*. Nor was ſhe unqueen'd enough by all this, but (z) *Sixtus Quintus* gives away her Dominions once more to the King of *Spain*: and after all, when nothing of all this would thrive, * *Clement* the Eighth ſends two Breves for failing into *England*, one to the Laity, the other to the Clergy, commanding them not to admit any other but a Catholic, though never ſo near in blood, to the Succeſſion; in plain terms, to exclude the Family of our Sovereign from the Crown. When King *James* was come in notwithſtanding thoſe Breves, the Gun-powder Plot was contrived to throw him out again; and when that had occaſion'd the State for its own Security to require the taking of an Oath of Allegiance, *Paul* V. ſent his Breves with all ſpeed to forbid the taking of it; and for fear thoſe might be forgotten in time, in the year 1626. † *Urban* VIII. ſends again to forbid his *beloved Sons, the Catholics of* England, *to take that pernicious and unlawful Oath of Allegiance.* Yet more, in the late unnatural Rebellion in *Ireland*, the loyal Catholics

x Cambd. *Eliz. An.* 1570. Cherubini *bullar. Tom.* 2. *p.* 303.

y Thuan. *l.* 64. Cambd. *Eliz. An.* 1578.

z Cambd. *Eliz. An.* 1588.

* Cambd. *Eliz. An.* 1600.

† *Dat. May* 30. 1626. Foulis *p.* 725.

tholicks, as now they call themſelves, ſubmitted that unhappy Kingdom to his aforeſaid Holineſs Pope (*a*) *Urban*, to paſs by other offers no leſs treaſonable: and after that, as we are credibly informed, Pope *Innocent* the Tenth beſtowed it as a Favour on his dear Siſter, and much dearer Miſtris *Donna Olympia*. And ſure we have all the reaſon in the world to believe that every thing of this will be done again when the old Gentleman at *Rome* is pleaſed to be angry next, has a mind to gratifie a neighbour Prince, or wants a Portion for a Son, or a Favour for a Miſtris. And as it is, the Papiſts of *England* have but this one excuſe for that mortal ſin of obedience to their Heretic Prince; (*b*) *that they are not ſtrong enough to carry a Rebellion:* And truly 'twere great pity theſe men ſhould be entruſted with more power, who give us ſo many warnings beforehand how they are bound to uſe it.

a *Lord* Orrerys *anſwer to* Peter Welſh *his Letter.*

b Watſon's *quodlibets.* p. 255. *out of* Bannes, *Valentia, and others.*

But to all this the Roman Catholics have one ſhort reply, That they are the moſt Loyal Subjects of his Majeſty: and have ſignally approved their duty by their ſervice and fidelity in the laſt War. To this I ſay in ſhort, that as bad as Popery is, I do not think it can eradicate in all its Votaries their natural conſcience; no Plague was ever ſo fatal as to leave no Perſon uninfected, but alwayes ſome have ſcapt 'its fury. The caſe is fully ſtated by King (*c*) *James* of famous memory, *As on one part, many honeſt men, ſeduced with ſome Errors of Popery, may yet remain good and faithful Subjects; ſo on the other part, none of thoſe that truly know and believe the whole grounds and School concluſions of*

c *King* James *his works.* p. 504.

their Doctrines, can ever prove either good Chriſtians, or good Subjects. To ſpeak the plain truth, and what the inſolent boaſts of Papiſts makes neceſſary to be told them, whatever was done then, was no trial at all of Loyalty. The late Rebels found it neceſſary for the countenancing their cauſe to make a loud pretence againſt Popery, and to have the benefit of ſpoiling them: So that the Roman Catholicks did not ſo much give aſſiſtance to the King, as receive Protection from him. When they ſhall have adher'd to their Prince in ſpight of the commands of their holy Father the Pope, and defended their Sovereign and his Rights, when it was not their intereſt to do it, they will have ſomewhat worth the boaſting; As the caſe now ſtands, they had better hold their peace, and remember that the Sons of another Church ſerved their King as faithfully as they, though they talk leſs of it. But ſince they will needs have the World know what good Subjects they have been, let them take this ſhort account from the *Anſwer to the* (d) *Apology for the Papiſts*, Printed *An.* 1667. *In* Ireland *there were whole Armies of Iriſh and Engliſh that fought againſt his Majeſty ſolely upon the account of your Religion. In* England *it is true ſome came in voluntarily to aſſiſt him, but many more of you were hunted into his Garriſons by them that knew you would bring him little help, and much hatred. And of thoſe that fought for him as long as his Fortune ſtood, when that once declined, a great part even of them fell from him. And from that time forward you that were always all deem'd Cava-*

d Pag. 14.

Cavaliers where were you? In all thoſe weak efforts of gaſping Loyalty what did you? You complied, and flattered, and gave ſugared words to the Rebels then, as you do to the Royalliſts now; You addreſſed your Petitions to the Supreme Authority of this Nation the Parliament of the Commonwealth of England. *You affirmed that you had generally taken, and punctually kept the Engagement. You promiſed, that if you might but enjoy your Religion, you would be the moſt quiet and uſeful Subjects of* England. *You prov'd it in theſe words: The Papiſts of* England *would be bound by their own intereſt, the ſtrongeſt Obligation amongſt wiſe men, to live peaceably and thankfully in the private exerciſe of their Conſcience, and becoming gainers by ſuch compaſſions, they could not ſo reaſonably be diſtruſted as the Prelatic party which were loſers.* If this be not enough to evidence the ſingular loyalty of Papiſts in the late War, they may hear a great deal more of their vertue celebrated from their Petitions and public Writings in my (e) *Lord* Orrery's *anſwer to* Peter Welſh *his Letter.* And becauſe in thoſe Writings they are ſo ready to throw the firſt ſtone againſt the late Regicides, they would do well to clear themſelves from the guilt of that Sacred blood which is charged home upon them by the *Anſwerer* of (f) *Philanax Anglicus*, who has not yet been controuled for that accuſation.

e Pag. 14, 15, &c.

f Pag. 50.

V. To this barbarous inſolence of Excommunicating and Depoſing Kings may ſucceed the uſual conſequent of that, but greater prodigy

of Tyranny, the *putting whole Nations under Interdict*, and depriving them of all the Offices and comforts of Religion, and that generally without any other provocation, than that the Prince has inſiſted on his juſt rights, or the people performed their neceſſary duty. Hiſtory is full of inſtances hereof. Within the compaſs of one Age, I mean the eleventh (*g*) Century, almoſt all the Nations of *Europe* fell under this Diſcipline, *France*, *England*, *Scotland*, *Spain*, and *Germany*; and ſome of them ſeveral times over; and ſo it has gone down in following Ages. The nature of the puniſhment we may learn from (*h*) *Matthew Paris*, who deſcribing the Interdict in the days of King *John*, which laſted amongſt us for ſix years, three months, and fourteen days, ſays, *There ceaſed throughout* England *all Eccleſiaſtical Rites, Abſolution and the Euchariſt to perſons in their laſt Agonies, and the baptizing of Infants only excepted: alſo the bodies of the dead were drag'd out of Cities and Villages, and buried like the Carkaſſes of Dogs in the high-ways and ditches without any prayers or the Sacerdotal Miniſtry.* One would imagine that he who pretends to hold his Empire from the Charter of *paſce oves*, the feeding of Chriſts Sheep would find himſelf concerned not to deſtroy and ſtarve them, or withhold from them their ſpiritual food for almoſt ſeven years together; an unuſual preſcript for abſtinence in order unto health. But we may not wonder at all this; for (*i*) *paſce oves* with a Roman Comment means all Coertion and Dominion; and they who take

g Baron *cent. undecim.*

h *An.* 1208.

i Platina *in vita Greg VII.*

take away the Scriptures and half the Communion from the Layty are not to be controul'd, if they alſo withhold the other offices of piety.

VI. A farther conſideration may be *the Laws of the Land*, which in caſe of Popery muſt be content to truckle under the Canon Law, and occaſional Bulls of his Holineſs, or Legantine Commiſſions: The proceedings of the Courts in *Weſtminſter* veiling to Prohibitions and Appeals to *Rome*, againſt which a *Premunire* will be a weak fence in Bar to the plenitude of the Apoſtolic Power; and to murmur or diſpute any thing will be eſpecially to new Converts, interpreted Hereſie, a word of ſo ſharp an importance, as not to need a Comment. There is a Tradition that heretofore the Gentlemen of the long Robe were in that mean eſtate as to ply at *Weſtminſter* Hall Gate as now Watermen do at the Stairs for a Fare, let the Practicioners in that noble Profeſſion conſider whether ſome ſuch thing would not in earneſt be the conſequent of Popery. And the reſt of the People of *England* would do well to think whether they are fitted for a Journey to *Rome*, as often as they ſhall be called thither: I do not mean the divertiſement of Travel, or devotion of Pilgrimage, but the compulſion of Citations from that Court, where the attendance and expence is not likely to be leſs than formerly it was, when it occaſioned the groans and ſad complaints of our Fore-fathers; which though they have eſcaped, our experimental

mental knowledge ſufficiently appear in all our (*k*) Hiſtories. Or ſhould the Engliſh Law have ſome quarter given it, and be allowed a little Chamber practiſe, this muſt be only in reference to the Layty. All (*l*) Eccleſiaſtics are under a more perfect diſpenſation, and only accountable to the Apoſtolic See either for their Actions or concerns, the benefits of which though the Secular Prieſts ſhare in ſome proportion, the Regulars much more liberally enjoy, being owned by the Pope (*m*) *as his Souldiers* and Pretorian bands, liſted under the Generals of their ſeveral Orders, maintained indeed at the coſt of the Countries where they live, but for the ſervice of their Sovereign abroad, to whom they owe an entire and blind obedience: And, that they may give no Hoſtages to the State where they reſide, are forbid to marry. So that if Popery ſhould prevail, we muſt, beſides all charges neceſſary to ſecure our ſelves from forreign enemies both by Land and Sea, conſtantly maintain a vaſt Army of poſſibly an hundred thouſand men, for ſuch were the old numbers, to aſſure our ſlavery to the Roman Yoke. Nor are theſe Priviledges of the Church only perſonal, the places themſelves which theſe religious men poſſeſs are hallowed into Sanctuaries, and give protection unto any criminal that treads within their threſholds, the moſt horrid Murther or barbarous Villany is to have the Benefit of the Clergy, and if the Malefactor have but time to ſtep into a Cloyſter, he fears no farther proſecution.

k R. Hoved. in Hen. II. Mat. Paris ib.

l Council. Trid, Seſſ. 25.

m Hiſt. Concil. Trident. l 2.

VII. But

VII. But besides the inconvenience of submitting to a foreign Law, that certain mark of slavery, and the intolerable burthens that attend its execution, it will be of moment to advise how well our *Property* and interest in our estates will stand secur'd; And though when Princes are upon their good behaviour, to be disseized of their dominions, whenever they offend his Holiness of *Rome*, the Pesant or the Gentleman have no great reason to expect indemnity: yet should the Farm or Manor-house be too low a mark for the Roman Thunderer to level at, 'tis not to be imagined the Lord Abbots and the Lands of all Religious houses will be past by as trifles. The Church is ever a Minor, and cannot be prescribed against by time, or barr'd in her claims, and our holy Father out of his Paternal care will find himself concern'd to vindicate the Orphan committed to his trust. Some perchance who enjoy those Lands think they need not apprehend any thing, because they hold under Acts of Paliament: But they who imagine this, should consider, that the same strength that can repeal those Laws that establish Protestancy, may also do as much for those which suppress Religious houses: and no body can tell what the force and swing of a violent turn, especially in *England*, may produce, where we seldom proceed with coldness or reserve. Acts of resumption are not things unheard of in ours, or in forrein stories. Nor is the consent of the Pope in Queen *Maries* days a better security; for in case of a change of (*n*) 1 *and* 2 *of* Phil. & Mary.

of Religion all thoſe grants will be interpreted a bare permiſſion, and that conditional in order to the great end of reclaiming an heretical Kingdom, which not being then accepted of, and finally ſubmitted to, will not be thought obligatory when Papiſts by their own skill or intereſt have gotten the power into their hands. King *Charles* the Firſt yielded at the *Iſle* of (o) *Wight* that the Church Lands ſhould be leaſed out for 99 years, in order to a preſent peace and ſettlement of all things, through the interpoſition of a powerful and violent Faction it was not then accepted of: Does any man think the Obligation of leaſing for 99 years remains now? Let our Lay-Abbots apply this to their caſe, and then judge whether they upon a revolution will be more ſecure of their Poſſeſſions than the late Purchaſers were; or whether thoſe Purchaſers were not as confident of tranſmitting their Acquiſitions to their poſterity as any poſſeſſor of Church Lands now is or has been. The King of *France*, not long ſince has redeemed back to the Crown thoſe demeſnes which belong'd to it, paying back ſuch ſumms as were really laid out by the Purchaſers; and allowing the mean profits as intereſt for the money ſo laid out: Which method of procedure has been defended by very conſiderable Arguments to be juſt and equitable. If the money expended on the Church penniworths at the diſſolution of Religious houſes were now refunded, and the advantage of above 100 years profit already received were thrown in to the bargain, though the

(o) Treaty at the Iſle of Wight.

the preſent Proprietaries would have an ill exchange, yet there would be ſo much plauſibleneſs in the grounds of it, as in the zeal and heat of a turn would not be eaſily controul'd, eſpecially if it be farther preſt, that the firſt claim from the Acts of Parliament ſuppreſſing Church Lands appear to be not full and peremptory; the Lands of the firſt ſuppreſſion in the 27. year of *Henry* 8. not ſeeming to intend an alienation to common and ſecular uſes, but to have been veſted in the King in truſt, that the revenues might be employed (*p*) *to the pleaſure of Almighty God, and to the honour and profit of this Realm*, As to the ſecond in 31 year of *Henry* 8. The Act ſuppoſes, and is built upon the alienations legally made by the reſpective Religious Houſes and Corporations, who are ſaid (*q*) *of their own voluntary minds, good wills and aſſents, without conſtraint, coaction, or compulſion of any manner of perſon or perſons, by the due order and courſe of the common Laws of this Realm of* England, *and by their ſufficient Writings, of Record under their Covent and common Seals*, &c. Now to the verifying of theſe particulars a great many doubtful circumſtances and nice points of Law are eaſily drawn in as requiſite, the ſuggeſting whereof in the foremention'd caſes however ſlight and frivolous they may be, no body can tell what force they will have when dilated on by a Roman Catholic Advocate, and interpreted by an infallible Legiſlator. That all this is not an idle dream, ſuggeſted to make Popery odious, will be manifeſt to any one who will take pains to read what

p *Cap.* 28.

q *Cap.* 13.

a French Marquefs of that Religion has lately written on this very ſubject, who having repreſented us as a (r) *People without Friends, without Faith, without Religion, without Probity, without any juſtice, miſtruſtful, inconſtant to the utmoſt extremity, cruel, impatient, gurmandizers, proud, audacious, covetous, fit only for handy-ſtrokes and ready execution; but incapable of managing a War, with diſcretion.* After this friendly character he proceeds to ſhew by what wayes and methods we are to be deſtroyed, which are firſt, *to put us to the expences of a War, and by raiſing of forces create a jealouſie between the King and his People.* Then, *to amuſe us with fears of invaſion.* Thirdly, *To ſtir up the ſeveral Parties among us, and to favour one Sect againſt another, eſpecially the Catholics, promiſing ſecretly to the Benedictines as from the King of* England, *which they will eaſily believe, that they ſhall be reſtored to all that they formerly poſſeſt, according to the Monaſticon lately printed there: whereupon,* ſayes this worthy Author, *the Monks will move heaven and earth, and the Catholics will declare themſelves.* It will not be material to tranſcribe the whole deſign laid down for our deſtruction by this bold Writer, which with all other Machinations, the providence of God, and the prudence of his Sacred Majeſty will wee hope fruſtrate. This is enough to ſhew that there are perſons in the world, who can yet nouriſh hopes of deſtroying the Nation, and repoſſeſſing the Lands of the Church, and in printed books make a publick profeſſion of them.

(r) *Traitte de la politique de France, c. 14. p. 3.*

But

But if one general Act of Reſumption ſhould not diſſeize at one ſtroke all the Lay-Poſſeſſors of Chruch-Lands, 'tis plain that in caſe of Popery, by retail they will be all drawn in, for what Papiſt in his laſt Agonies will obtain Abſolution without ſatisfaction firſt made to Holy Church, for the Goods ſacrilegiouſly detained? Or how will he eſcape the lying in Purgatory at leaſt, and frying there for ſeveral thouſands of years, who inſtead of having benefit from the Indulgences of the Church, is ſolemnly (*ſ*) curſed and anathematized with the worſt of Heretics in the *Bulla Cœnæ*, as alſo the Declaration of the Council of *Trent*, upon the ſcore of being Robbers of the Church,? 'Tis not to be hoped they ſhould have any benefit from the ſpiritual Treaſure of the Church, who, have enriched themſelves with that real and material Treaſure belonging to her, which is the only price that buyes the other. Indeed, they who, without the plea of a precedent right, in few centuries gain'd to themſelves a fifth part of the whole Kingdom, will not doubt in a much ſhorter time, having the fore-mentioned pretences to recover it again, even the *ſix hundred forty five Abbies*, whereof twenty ſeven had their Abbots, Peers of *England*: *The ninety Colleges, two thouſand three hundred ſeventy four Chantries and free Chapels, and one hundred and ten Hoſpitals*, (*t*) which (beſides the leſſer Diſſolutions of Templars, Hoſpitalers, Friers Alien, and others that preceded) fell together under the hands of King *Henry* VIII.

(*ſ*) *Concil. Trid. Seſs.* 22 *bulla cœnæ in bullario* Cherubin. *paſſim.*

(*t*) Herbert *hiſt. of* Hen. 8. Speed, &c.

VIII. It would be farther weigh'd in reference to the Wealth and flouriſhing of the Kingdom, and what is neceſſarily required thereto, *the Preſervation of Trade*, and the value of Lands and Rents; that the more Popery growes, the more will Idleneſs increaſe, the more Abbey-Lubbers, that is, perſons exempted from contributing in any kind to the uſes of a State either in War or Peace, and yet maintain'd as drones on others ſweat and labours. The more it increaſes, the more will Celibate or ſingle life prevail; the more Daughters will be ſent to Nunneries abroad, till they can be fix'd at home, the more men will turn Prieſts and Friers, and ſo leſs people in the Nation which already has too few. And that the numbers in thoſe Societies may be ſure to be full, it is a known and cuſtomary practice to entice and ſpirit away Children from their Parents into their Covents, from whence they cannot be withdrawn without Sacriledge. Of this abuſe complaint was made long ago in behalf of the Engliſh Nation, to the Pope by (*u*) *Rich. Fitz-Ralph*, called *Armachanus*, *Anno* 1360, though without redreſs. *Lay-men*, ſays he, *refrain from ſending their Sons to the Univerſities fearing to have them taken away from them, chuſing rather to keep their Sons at home, and breed them to Husbandry, than to loſe them by ſending them to the Schools: In my time there were thirty thouſand Students in* Oxford, *and now there are not ſix thouſand, and the great cauſe of this decreaſe in numbers is the aforeſaid circum-*

(*u*) *Sermon preached before the Pope and Cardinals at Avenion.*

cumventing of Youth. To this Accuſation (x) *William Widford*, a begging Frier, makes anſwer in his Apology for his Order, by undertaking to prove, *That it is very lawful to entice Children into their Covents without their Parents conſent.* Since the Reformation, what Arts have been uſed to People the Seminaries abroad, is a thing too notorious to need an account, if any deſire ſatisfaction therein he may have it from Mr. *Wadworth's Engliſh Spaniſh Pilgrim.* As by this engaging of the Youth in Monaſteries and Nunneries there will be many more idle hands, ſo by the more Holy-days which will be kept there will be the leſs work done; conſequently what is done will be ſo much the dearer, an ill expedient for promoting of Trade, for four dayes work muſt perhaps maintain a man and his Family ſeven? The more Popery encreaſes, the leſs Fleſh will be eaten, a third part of the year being one way or other Faſting days, beſides particular Penances, as good an expedient for Rents, as the former was for Trade. To ſalve this, I expect the Papiſts ſhould tell us, That great numbers of Forreiners of that Religion will come and live among us, and ſupply by their numbers the other inconveniences: but the Engliſh Artificers and Merchants are already ſenſible of the miſchiefs which thoſe interloping Strangers which are here already do among us, and deſire no new Colonies: Beſides, 'tis obvious to any common underſtanding, that if the admiſſion of Popery bring in Forreiners, the

(x) *In defenſorio.*

diſ-

diſcouragement of Proteſtancy will in greater and more diſadvantageous proportions drive out Natives: and though it be not certain who will gain by the change; 'tis manifeſt that the true Engliſh Intereſt will be a loſer by it.

IX. But to proceed, *Popery will wring out of private perſons a vaſt expence* in Maſſes, Dirges, Mortuaries, Penances, Commutations, Pilgrimages, Indulgences, Tents, Firſt Fruits, Appeals, Inveſtitures, Palls, Peter-pence, Proviſions, Exemptions, Collations, Devolutions, Revocations, Unions, Commendams, Tolerations, Pardons, Jubilees, *&c.* paid to Prieſts, the Pope and his Officers; which upon computation amounted to above three times the Kings Revenue, a great part thereof carried out of the Kingdom in a time when the Indies had not filled it with Gold and Silver. The tyranny was ſo intolerable, that the whole Nation proteſted againſt it in their Letter to the Council of (*y*) *Lyons*, *Anno* 1245. wherein among other things they declare, That *the Italians received hence yearly above ſixty thouſand Marks, beſides all other payments to the See of* Rome, *and carried out of the kingdom a greater revenue than the King had, who was Tutor to the Church and was to ſuport the charge of the State.* Which complaint yet had no other anſwer than delays, and a ſevere example to terrifie them, immediately made upon the Emperour *Frederick* the Second, againſt whom his Holineſs *Innocent* the Fourth then Pope, to uſe the words of the Acts of the Council

Mat Paris Hiſt. Anno 1252.

y *Tom. concil.* 28. *p.* 460.

Council, (z) *Pronounced and thundred out the Sentence of Excomunication, not without the horrour and amazement of all hearers and by-ſtanders,* Only the Annats or Firſt Fruits of Biſhopricks as they were computed in *Parliament, *Anno* 1532. in a few years came to *an hundred ſixty thouſand pound ſterling*; it would be endleſs to audit the whole Account. *As England* was by the Popes ſtiled an †*inexhauſtible pit*, ſo was there no bounds ſet to the induſtry of them who attempted to drain it. After a ſad complaint of the Rapine, Avarice, and Tyranny of the Pope and his Officers among us, (a) *Matthew Paris* breaks out into theſe words, *we might there ſee heart breaking grief, the cheeks of pious perſons drown'd in tears, the doleful moan that they made, and the ſighs which they multiplied, ſaying with bleeding groans, It were better for us to die, than behold the calamity of our Country and pious People of it. woe to* England, *who heretofore was Princeſs of Provinces, and Ruler of Nations, the mirrour of Excellence, and pattern of Piety, is now become Tributary, vile perſons have trampled upon her, and ſhe is a prey to the ignoble: But our manifold ſins have procured theſe iudgments from God, who in his anger for the iniquity of his People has made a Hypocrite and Tyrant to rule over them.* If Almighty God ſhould for the like Provocations put us again under the ſame Egyptian Taſkmaſters, we need not doubt of the ſelf-ſame uſage. But now, for all this expence, 'tis pleaſant to examine what is to come back to us in exchange;

z *Pag.* 462.

* Heb. *Hiſt. King* Hen. 8. *p* 330

† Mat. Paris *Anno* 1246.

a *Anno* 1237.

change; even Parchments full of Benedictions and Indulgences, ſtore of leaden Seals, Beads, and Tickets; Medals, *Agnus-Dei's*, Roſaries, hallowed Grains, and Wax-candles, ſuch Traffique that an Indian would ſcarce barter for; ſuch pitiful Gauds that would hardly bribe a child of a year old; and yet this is the goodly price they offer for all the wealth of a whole Nation.

X. After this Tyranny over our Eſtates in the particulars reherſed, there is a very remarkable one behind which will well deſerve to be conſidered: It is (*b*) *Auricular Confeſſion*; where not to mention its ill aſpect upon Government, as being made an Engine of State, and Picklock of the Cabinets of Princes, ſealing up all things from the notice of the Magiſtrate; but making liberal diſcoveries againſt him; hereby not only the Eſtate, but Soul and Conſcience of every private man are ſubjected to the Avarice and Rapine, and withal the Humour and Caprice, the inſolence and Pride, nay, Luſt and Villany of a debauched Confeſſor; Every mortal ſin upon pain of Damnation muſt be confeſſed, and when the Penitent after great anxieties has freed himſelf from this diſquiet, he muſt ſubmit to the Penance, however rigorous, or chargeable, or fooliſh, which the Prieſt enjoyns, he and his Family are entirely in the power of this Maſter of their ſecrets.

(*b*) *Concil Trid. Seſs.* 14.

And if this Awe and Empire, however grievous, were the whole Inconvenience 'twere ſome-

ſomething tolerable, it being to be hoped, that ſo ſevere a Remedy would affright from Guilt; but the very contrary happens: the Prieſt takes often benefit of the Sin which he abſolves from, and having the advantage of theſe two Points, that the perſon whoſe Confeſſion he has taken has loſt Modeſty, and that he can abſolve from the Crime, it will be eaſie to perſuade the Repetition of that Sin, which his breath can eaſily blow away and render none. I ſhall not here mention on the other part the perfunctory Penances, which ſeem only impoſed to invite to ſin again, and thoſe authorized by a moſt authentic pattern, that of the Popes themſelves, for what Markets may we not expect from a poor Preiſt, when his Holineſs in his (c) *Tax of the Apoſtolic Chancery* has valued the moſt horrid crimes at ſo eaſie rates as a few Groſſes, or a *Julio*, and eighteen pence or half a crown compounds for the foulеſt moſt abominable Guilt. Nay, when a Viſit to a priviledg'd Shrine or Altar, and the bare recital of a ſhort Prayer purchaſes pardon for 100, 500, 546, 6646 dayes: Nay, for 7500, 10000, 1000000 years according to the grants of ſeveral Popes to be ſeen for our great comfort and edification in the (d) *Horæ B. Virginis*. So that the ſtory of that plump Confeſſor, who for ſix Acts of Adultery is ſaid to have enjoyn'd the repetition of ſix Penitential Pſalms, and when 'twas told him that there were ſeven of them,

c *Taxa cancel. Apoſt.*

d *Horæ B.Vir.* p. 73,84,76: 40,73,79,72. 56,80,&c.

adviſed the Votary to commit Adultery once more, and repeat the whole number, may ſeem a very ſevere act of Diſcipline, and (beſides a full atonement for paſt ſins) ſupererogation for future ones.

So that Vice being brought to this eaſie rate, beſides all other miſadventures, unleſs we will ſtand for the honour of being Cuckolds, and have our poſterity ſhare the Title which is proverbial in Popiſh Countries, to be *fils de Preſtre*; it will concern us to look about us, while 'tis time, and prevent theſe vile diſhonours which are preparing for us. If it ſhall be ſaid, that 'tis not imaginable men ſhould pervert ſo ſacred an action, as the receiving of Confeſſions to thoſe purpoſes of villany that are ſuggeſted. I anſwer firſt, That we may without breach of charity ſuppoſe that thing poſſibly to be done, which is notoriouſly known to have been done: as alſo, that the horror of the crime is competently allayed by their Doctrine, who think only Marriage, and not (*e*) Fornication inconſiſtent with the dignity of a Clergy-man. And therefore the Nephews of great Clergy-men and Popes have in all Ages been owned and preferred, and moreover (*f*) fornication has been allowed to Prieſts and Friers in compenſation for their reſtraint from marriage, three or foure Whores as part of their ſpiritual preferment. I ſay, all this being put together, there will be little hopes to preſerve honour in Families, where ſo

e Sleid. *comm* l. 4.

f Corn. Agrip. *c. de ſenecta.*

so many circumstances concur together to betray it.

XI. After all this there still remains a farther reason why we should resist the growth of Popery, even the most pressing that can be urged, *Self-preservation*, to avoid Imprisonment and Inquisition, Fire and Fagot, Massacres, Racks and Gibbets, the known Methods by which the Romanists support their Cause, and propagate their Faith. Should that Sect prevail, the Nonconformist shall no longer complain of a *Bartholomew day*; the *Parisian Vespers*, which bore that date, will be resumed again, and silence all complaints of them or us: and as his Holiness thought fit to celebrate that barbarous villany, calling together, as (*g*) *Thuanus* tells us, his Cardinals solemnly *to give thanks to Almighty God for so great a blessing conferred upon the Roman See, and the Christian World*; nay, a *jubilee* was to be proclamed through the Christian World, whereof the cause was expressed to *give thanks to god for destroying in* France *the enemies of the Truth and of the Church*; There may be found on this side the Sea, men who will imitate the Princes of the holy League, who upon such encouragements from the See of *Rome*, and for the greater glory of God, will be ready to consecrate their hands in a Massacre here with us. It is vulgarly known what was done to the poor *Albigenses* and *Waldenses*: How many hundred thousand of

(*g*) Thuan. hist. l. 53.

lives the planting of the Roman Goſpel in the *Indies* coſt: What cruelties were practiſed in the *Low-Countries* by the Duke *d'Alva*, what bloud in this Iſland in the days of Queen *Mary*, what deſigned to be ſhed in the *Powder Treaſon*, and that by the privity and direction of the Pope himſelf as (*h*) *Delrio* informs us in ſpight of all the palliations that are now ſuggeſted: who withal adds, that his Holineſs *Clement* the VIII by his Bull a little before that time, gave order that *no Prieſt ſhould diſcover any thing that came to his knowledg in confeſſion to the benefit of the Secular Government*: It ſeeming ſafer to theſe good men to break all the Obligations of Duty and Allegeance, though bound by Oaths, than violate the Seal of Confeſſion, or put a ſtop to that meritorious work, at one moment to deſtroy their Sovereign with all his Royal Family, his whole Nobility and Senate, and ſubvert the Government of their Native Country. But we need not ſeek for inſtances without our own memories, the carriage of the (*i*) *Iriſh Rebellion*, where the Papiſts in a few moneths *cut the throats of about two hundred thouſand innocent Proteſtants of all Sexes and Ages*, cannot be yet forgotten. Which Act was ſo meritorious as to deſerve from his Holineſs a moſt plenary Indulgence for all that were concerned in it, (*k*) *even abſolution from Excommunication, Suſpenſion, and all other Eccleſiaſtical Sentences and Cenſures by whomſoever, or for what cauſe ſoever pronounced or inflicted upon them, as alſo from all ſins, treſpaſſes, tranſgreſſions,*

h *Diſq. magic. l.6.c.1. Sect.3.*

i *Lord Orrery* p. 29.

k *Pag 61.*

sions, crimes and delinquences, how heinous and atrocious soever they be, &c.

Nor let any man be so fond to hope for better terms, or Liberty of Conscience, if Popery should now prevail. Let us look into the world, and we shall see on all hands, that nothing is any where suffered to grow either under or near that Sect. Where Protestantism has been so strongly fix'd as not to be batter'd down at once, it has by degrees been perpetually undermin'd: witness the Proceedings against them in *Poland* and *Hungary* and several parts of *Germany*, the late Persecutions in the Vallies of *Piedmont*, and the methods used in *France* to demolish their Temples, and disable them for their Employments, and almost exclude them from common Trades. I need not enquire what is now done in *Utrecht* and other acquisitions of the *French* upon the *Hollander*; this we are sure of; Whatsoever Articles are, or can be made of favour and compliance, 'tis somewhat more than a probable (*l*) Doctrine, *That Faith is not to be kept With Heretics.* The Jesuited Romanist is at large by Equivocations to say any thing, and by directing of Intention to do any thing: they can with a very good conscience dissemble their own, and pretend to the Protestant Profession, come to the devotions of Heathen Idolaters, and that from express Licence from his Holiness Pope *Clement* the Eight upon account of which, *we may*, says (*m*) *Tho. a Jesu,*

(*l*) *Concil. Const. Myst. Jesuiti, m*

(*m*) *De convers. infid p.* 854.

Jeſu, be preſent without any ſcruple at the Rites and divine Offices of Infidels, Heretics and Schiſmatics. Nay *Peter* (*n*) *Auffeius* makes it his boaſt, that *Ignatius Loyola imitated the Devil in all his tricks, cheats and cunning*, to convert ſouls: and how his followers have tranſcrib'd that Pattern the world does know.

(*n*) *In vit. Ignat. Loyol.*

Yet farther, they, ſome of them at leaſt, can ſet up a new Goſpel, where their is not one word of the Croſs of Chriſt; can worſhip Heathen Idols with that pitiful reſerve of having in their Sleeve a Crucifix, to which they privately direct their Adoration: All which as they are notorious for, being complained of to the (*o*) Pope, ſo are they uncontroul'd for ought appears and permitted by him. Indeed what converſation can there be with theſe men who are under no obligations of Society, no Character of notice or Diſtinction; who at the ſame time are Prieſts and Hectors, Caſuiſts and Artificers, Presbyterians, Anabaptiſts, Quakers, Theiſts, Atheiſts, and amidſt all this very good Catholics. Let any honeſt ſober man judge what kind of Religion this is, in it ſelf, and how fit to be encourag'd and ſubmitted to.

(*o*) Palafox *B.* of Angelopolis *in his Letter to Pope* Inoc. X.

XII. To cloſe up all that has been ſaid; from uncontroulable Teſtimonies and Proofs, we have ſeen the influence which Popery has either heretofore or may hereafter have amongſt us in all the great concerns of our Religion,

Religon, our Prince, our Laws, our Property, our Country, our Families and Lives, and found it evidently deſtructive unto all: the inference from whence can be no other, but that if we have any love of our Religion, any abhorrence of the groſſeſt Superſtition, Error or Idolatry, any regard for the ſafety of His Majeſty, any care of our Laws or our Eſtates, any concernment for the Strength, the Wealth or Numbers of our Nation; any deſire to hold the Freedom of our Conſcience, the Virtue and the Honour of our Families; and laſtly, any care of Self-Preſervation, to eſcape Maſſacres, and the utmoſt rage of perſecution; it will behoove us to beware of the prevailing of that ſect, in whoſe Succeſſes we have reaſon to expect to forfeit all theſe Intereſts, periſh our ſelves, and bequeath Idolatry and Beggery and Servitude to our Poſterity.

FINIS.

Some Books Printed lately for H. Brome.

THe late Apology in behalf of the Papists, reprinted, and answered in behalf of the Royallists. in *quarto.*

A Sermon preached before the King at *White-Hall*, by *William Lloyd* D.D. and one of His Majesties Chaplains.

A Sermon preached at *Guild-Hall*, *Decemb.* 12. 1672. at the Funeral of the Right Reverend Father in God. *John*, late Lord Bishop of *Chester*, by *William Lloyd* D.D. Dean of *Bangor* and one of His Majesties Chaplains.

Five captious Questions by a Factor for the Papists, and answered by *Charls Gataker* a Divine of the Church of *England.* in *quarto.*

A Sermon preached in the Cathedral at *Canterbury*, at the Funeral of *Isaac Turner* D.D. and Dean of the said Church, by *Peter du Moulin* D.D. Canon there, and one of His Majesty Chaplains in ordinary. in *quarto.*

Directions for the Education and Governing of Children of all Conditions. Translated out of *French* by Dr. *Du Moulin.*

Toleration Disscus'd, in two Dialogues betwixt a Conformist and a Non-Conformist, laying open the Impiety and Danger of a General Liberty. The second Edition enlarged by *Roger L' Estrange.* in *octavo.*

Presbytery display'd for the Justification of such as do not like the Government, and for the Benefit of such as do not understand it. in *quarto.*

The Grand Controversie, concerning the pretended Temporal Authority of Popes over the whole Earth, and the true Sovereign of Kings within their own respective Kingdoms, in 24 Letters between two English Gentlemen, one of the Chruch of *England*, the other of the Church of *Rome.* in *quarto.*

A Common Place-Book out of the Rehearsal Transpros'd digested under these heads, his Logic, Chronology, Wit, Geography, Anatomy, History, Loyalty, with useful Notes. in *octavo.*

Erasmus Colloquies in English.

A Guid to Eternity, extracted out of the Writings of the Holy Fathers and Antient Philosophers. in *octavo.*